

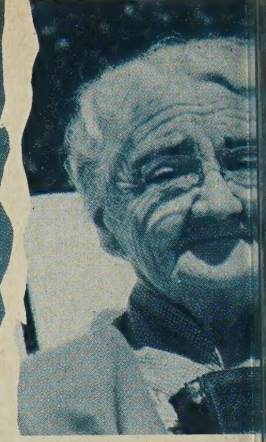
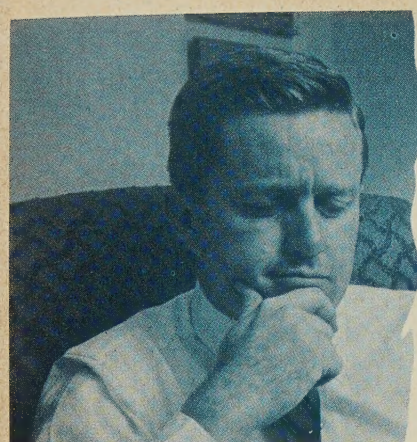
The

April 18, 1961

Lutheran Witness

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*Helping Youth
Cross the Bridge
of Adolescence*



A. Devaney

A. D.

How do we know whether Adam and Eve or prehistoric cave men were the first people on earth?

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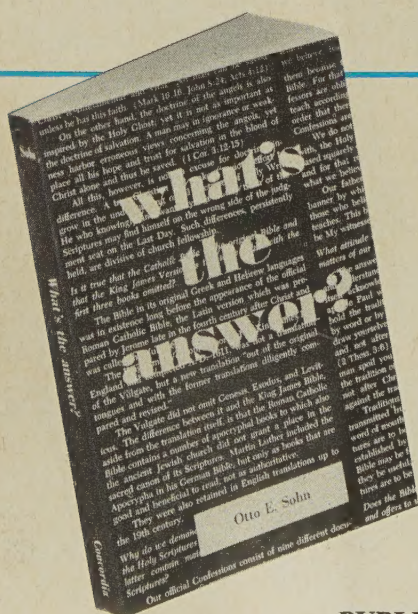
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YOU HAVE BEEN WITH US in many parts of the world, keeping us in touch with our friends and churches in the United States," WITNESS recently heard from Dorothy E. Vik.

With her letter she enclosed a picture of her son, Eagle Scout Donald, who on Feb. 12 received the Pro Deo et Patria Award in Heidelberg, Germany, from General Bruce C. Clarke (right), Commander in Chief, United States Army in Europe. Don's father, Sgt. E8 Gregor M. Vik (left), is Outmaster of Troop 282.

For his award Don has worked with Rev. Walter A. Enge, Colorado Springs, Colo.; Chaplain (Captain) George Taylor, then stationed in Augsburg; Rev. B. L. Danner, Frankfurt; and Chaplain (Lt. Col.) Waldhelm, Heidelberg.

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Helping Youth Cross the Bridge Of Adolescence

BETWEEN CHILDHOOD AND ADULTHOOD stretches a bridge that every teenager must cross. Adolescence is the bridge, and parents must help their youth cross it.

Don't try to keep your youngsters children until they can leap to adulthood without using this bridge. It can't be done! And don't be surprised if your adolescents make a dash for the other side today and run back to childhood tomorrow. It's perfectly natural!

Have you ever felt uneasy on a narrow footbridge? The bridge of adolescence can give our teen-agers the same feeling. How secure you felt when a companion grasped your hand and steadied you to the other side! Helping our children cross the bridge of adolescence is our job as parents.

I. Take a Look at the Bridge

Period of Stress

Youth is a strange period. It is an age of moods and mysteries, of new emotions and soul conflicts, of mad adventure and wistful looks into the future, of self-assertiveness and uncertainty. These moods and mysteries call for prudent counsel and helpful guidance.

Physical and Biological Changes

Your teen-ager is going through a period of rapid physical growth. He is almost always hungry, shows awesome bursts of energy, gives much attention to physical appearance. These traits are all normal.

Adolescence is also the time of sexual maturation. Sex becomes a fascinating and at times frightening part of the teen-ager's life. A God-implanted drive is developing, and your teen-ager wants your help to understand and control it.

Stepped-up Puberty

Adolescence comes earlier today and continues longer than it did some years ago. Your early-teen-agers may begin doing things or wanting to do things that we oldsters formerly did at a later age. You need understanding and love to determine what may and should be allowed.

Physically and biologically your little boy is becoming a man, your little girl a woman. That's the way life moves, and you can't stop it. Like Faust we may want to cry, "Stay, fleeting moment, stay." But time marches on, and we must march with it if we want to help youth cross the bridge.

Inquiring Minds

New worlds of knowledge are beckoning your teen-agers from the other side of the bridge. Their minds are expanding just as their bodies are. They are questioning much that before was taken for granted. They want to know the why and the wherefore.

Don't be afraid when they ask. Encourage them to come to you with their questions. Our youngsters with their amazing creativeness respond magnificently to opportunities for mental growth — in school as well as out.

Explosive Emotions

Closely related is their emotional development.

"I just can't work that lousy problem," shouts Dan as he hurls the algebra book across the room. "Stop acting like a baby," snorts his father. "Pick up that book and get to work."

"This Latin is too hard for me," whimpers Lillian and starts to cry. "Stop being a crybaby," her mother says. "I passed Latin easily, and so can you."

Both Dan and Lillian react emotionally, though in different ways, to the same situation. But their parents are not helping these teen-agers solve their emotional problems.

Any problem of living can become an emotional problem, depending on the way we react to it and the effect it has on us. Emotions are powerful forces for good or for evil, depending on how we handle them or allow them

to handle us. Like a coin, even emotion has an opposite side. Turn hate, and you find love. Turn self-seeking, and you find selflessness. Turn over competitiveness, and you find co-operation. It all depends on which side of the emotion you use.

We want to help our teen-agers to use their emotions constructively and to handle their problems effectively. In this way we lead them toward emotional maturity.

Drive for Independence

Irene and Lucy often air their grievances on their way home from school. "They never learn that we're not kids anymore!" Honestly, our folks just don't see that we're practically grown up. After all, we're *fourteen!*"

Building up in every young person a need and a demand for independence is a goal. Irene and Lucy want to be treated as grownups. We may smile and say, "We have quite a way to go before that," but their desire to make their own decisions is natural.

When your teen-ager has moved over to adulthood, you want him to be independent, able to make his own decisions. Why not give him some experience while he is crossing the bridge? He needs opportunities to exercise responsibility that goes with freedom. He needs to test himself. He needs parents who share their own experiences with him and give him confidence. He needs fewer absolute prohibitions and more confidence in himself. As his judgment gets keener and wis-





The Adolescent and Religion

During adolescence youngsters will question religious truths. "How do you know God made everything?" "How can you be sure that the Bible is God's Word?" "If God runs the world, why is it in such a mess?"

With these and a hundred similar questions they may challenge their religious training and argue about ethical and spiritual problems. Don't clamp down on such questioning. All truth, especially divine truth, can stand being questioned honestly. "If we have the truth, what are we afraid of?"

Few teen-agers are really hostile to religion. Many are ignorant of Bible facts, many have not learned to translate faith into Christian living, some are confused, some have doubts; but they are seeking consciously or unconsciously a philosophy of life which will give them strength and vision.

Young people want to believe in something stronger and more important than themselves. For Christians such strength is found in the teachings of Scripture. Without such a faith, life lacks meaning; a person is confused and insecure.

Don't be too hasty in judging young people who "from a child" have grown out the Holy Scriptures." Be patient. Give them time to "come back" and "settle down."

II. Help Youth Cross Over

You have known your youngster since birth. There is no reason to consider him a problem just because he

has reached adolescence. Don't regard his teen years as an ordeal to be endured. Rather regard the bridge years as a period to be enjoyed with your growing sons and daughters.

Listen to your teen-ager. By listening to our teen-age children we show our interest in them. They will feel more free to talk to us and will not hide behind a wall of secrecy.

When your teen-ager comes to you with a personal problem, be sympathetic. Don't cross-examine, investigate, or judge. Don't hurry your teen-ager or probe more deeply than he wants to reveal. Young people are often helped with their problems simply by talking them out. Listen sympathetically.

Advise rather than command. "This seems to me the best way to do this; what do you think?" is a sentence the helpful parent will use often. While the average teen-ager knows he needs parental guidance, he doesn't want to have it forced upon him. At times, therefore, it is wise to say nothing and let the fledgling try his wings. This experience may teach your teen-ager to ask for advice and take it.

Do you interpret your rules? Teen-agers will accept limitations that help form a code of living. And they will accept punishment for violating limits they understand and consider fair.

Maintain reasonable and just discipline. As a parent you are in the position of authority. Your teen-ager knows it and wants it so. Persistent discipline will enable your teen-ager to gain the emotional control that is essential to a useful and happy life.

Love that teen-ager. No teen-ager wants to be babied, but he does want assurance of your loving concern. Teen-agers, no less than children, crave parental affection, though in a less demonstrative form. They sometimes cut loose with some atrocious conduct just to test the affection of their parents.

Don't try to be a "pal" or a "buddy" to your teen-agers. Let's face it — they don't want a middle-aged "pal" but a grown-up parent. Show confidence in them and love for them, and they will love you back with mature and meaningful love.

Teen-agers who know they are loved at home get a feeling of security and self-confidence which will help them the rest of their lives. Being good parents is a matter of love more than of techniques. There is no substitute for Christian love and genuine parental interest.

Direct your teen-agers to the cross. Christ is the Way, the Truth, the Life. He is the Answer also to teen-agers' problems.

Through daily use of the Word of God in the family, the Holy Spirit will show your teen-ager that the only formula that works is life under God's grace. Christ is the Key to a life with God; a good life, an exciting life, a useful life, and a happy life.

To help our youngsters cross the bridge of adolescence with Christ, we parents should talk naturally and freely about our own faith and what Christ and His Word mean to us. The Holy Spirit uses such witnessing to build up faith.

Our example of Christian living speaks louder than our confession of faith. Teen-agers become cynical when their parents fail to follow the Christian principles they teach their children. But they are deeply moved and impressed by parents who practice what they preach.

God has chosen us to guide our youth to Christian maturity. Look to God for the help He promises, and thank Him for the privilege of helping your teen-age children grow up under His grace.

The teen years of children can be the best years of all! If you help your teen-agers cross the bridge, they will understand you and be grateful. You will rejoice as you watch them mature into Christian manhood and womanhood and fill their places in the home, in the church, and in the nation.



... WHY
SHOULD
I
LIVE?

Japan has the highest suicide rate of all countries in the world, and the highest rate in Japan is among young people between 17 and 24. In this age group, suicide is the main cause of death.

mendous drive and energy with which they work. But there is also the factor of their education.

A century ago, when the warships of America opened Japan to the Western world, the Japanese awoke to find that they were 500 years behind the Western world. Overnight they set out to compete with that world. They sent their bright young men to different nations to discover what had made these nations great. They followed the patterns of the British navy, the German army, French banking, American business, and Western education.

Almost at once the nation developed a complete system of education from kindergarten to university. Today Japan's rate of literacy is higher than that of any other nation in the world. Over 95 per cent of all the Japanese can read and write — in spite of one of the most complicated systems of writing in the world. This degree of literacy surpasses that of the U. S. There are over half a million students in Japan's 239 colleges and universities — the highest number of such institutions in any country other than the U. S. And still the facilities are not adequate for the tremendous demand. And so Japanese young people are struggling in a complex modern society with American, Western education.

Despite the amazing development of Japan its people lack a spiritual basis for life. They *do* have "religion"—they have religion in thousands of temples and shrines all over Japan. The Shinto religion claims there are

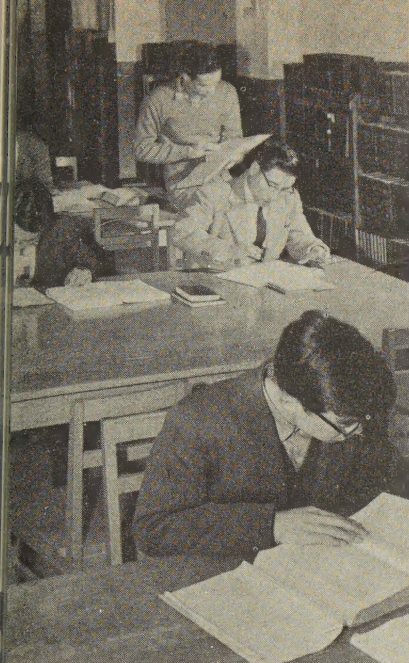


80,000,000 gods — so many gods nobody can keep track of them. Anything may be a god, anything magical or supernatural; so some Japanese may worship a waterfall, a tree, all gnarled and strange-appearing mountain, especially Mount Fuji, their own emperor. Buddhism has 250 sects in Japan, with many different teachings: everything from crass superstition to the deepest type of philosophy.

The people of Japan are groping for something to give purpose and meaning to their lives. Perhaps this explains in part the high political idealism of the young Japanese. While an American student wears off excess energy on football or basketball, the Japanese student is more likely to snake his way into the Diet or the Prime Minister's residence. Undoubtedly many

Japan is a small country; it's smaller than the State of California. Crowded into this tiny area are some 90,000,000 people — more than half the population of the U. S. Besides, Japan is a very mountainous country. It rises almost straight out of the ocean, many mountains being volcanic. Only about 15% of an already small area can actually be used for producing the food to feed these 90,000,000 mouths. The average farm is only 2½ acres.

6



racted by Communism. But some Japanese young people are asking Christians, "What do you have that can give meaning to my life?"

Some time ago the following message came in a letter addressed to the Sapporo Youth Center:

Thank you very much [for your invitation to the Sapporo Youth Center], but at that time I wasn't very interested. I had not entered the university and thought my aim in life was happily succeeding. It was very comfortable, but soon I realized that I had no second aim, and my life became very empty. I don't know why I should study zealously at my university or why I should try to be a good man. My present existence is from day to day and is a wretched existence. Can you tell me why I should live?

Thank God that we Christians have an answer to "Why should I live?" In His blessed Word God has given us the answers to why we are here, why we should live, and where we are going.

Letter with a Background

Another letter came from a clerk in the city hall of Sapporo. This letter has a background. About two years before the letter was received I went to the city hall to record the birth of my son. Our first four children were girls. Perhaps you can understand, then, that the birth of our son filled me with more than ordinary exuberance. I expressed my joy to the clerk. Then I told him that we can rejoice even more in the gift of God's Son, Jesus Christ, that we cannot by our own efforts come to God, but that God in Christ Jesus has come to us. I had almost forgotten my

conversation in the city hall. Yet two years later I received this letter from the clerk:

I must apologize you to state as follows: Thanks to the bounty of God, I am very glad that I have the honor to be able to write you that I am illuminated by divine light. Do you remember the small story at the spring of 1957 when you brought us the report on Mr. Mark, honorable son of yours? I can never forget the voice saying, "Altho human cannot be nearer to heaven, He Himself is so merciful enough to come nearer us. How sweet they are!" I thought of it again and again. At last I was revealed with something of faith. God creates every creature and loves the creatures. So if we only beg His love humbly, He would guide us at the moment. As soon as I was realized these holy words, the divine light began to illuminate my spirit. Now I know I am living. As light can enjoy their life when they are connected to the origin, I can enjoy my life in feeling I was connected to my eternal life. Until that time I had made it a rule to inquire about holiness. In spite of your busy time you are so kind to talk of the manifestation. This sacrifice make me know the way to Kingdom. May God bless you until you guide many people in this island. It is earnest wish to call on you sometime to express my gratitude. Again wishing best of health to you and all of your family, Nobuo Takase, Register Section of Sapporo Municipal Office.

Something Must Be Done!

For every person like Mr. Takase there are 200 in Japan who still don't know of the true God. Only one half of one per cent of all the people in Japan are Christian. Something must be done!

Something has been done and is being done. Our mission in Japan has grown from one missionary, the first missionary in 1948, until we now have about thirty.

And we can thank God that He has blessed the work, for we now have a growing number of congregations in three areas of Japan. These congregations, all less than ten years old, are gradually growing in strength and faith and love. They are now calling their own Japanese pastors. These young men, baptized in the last ten years, have studied at our seminary in Tokyo and are taking their place as pastors to their own people. Our ten Japanese pastors are really the ones who need our earnest prayers and our most fervent support.

Butt of Jokes

In Japan, pastors — this is true also of Buddhist and Shinto priests — are the butt of many jokes, the object of ridicule. Yet God has led these ten young men, who until ten years ago had never known their Savior, to give their life and dedicate their all to the preaching and service of the Word.

Of the six men baptized at our first baptism service in Japan 11 years ago three are now serving our church in full-time work.

One is director of the correspondence course connected with The Lutheran Hour in Japan. He sends out the correspondence course to Lutheran Hour listeners who have requested the instruction. He corrects the test questions they answer and return by mail. Often he adds a note or a letter to the material he sends out.

5,000 Yen

Another young man, Mr. Imanari, was working in a Tokyo hotel when we first arrived. He was an interpreter for the American Army people staying at the hotel. Because we couldn't speak Japanese, we asked him to go along with us to our first Bible class to serve as an interpreter. He did. It was the first time he had been in a Bible class; yet the Lord led him so that when the first group was ready to be baptized, Mr. Imanari also received the heavenly washing.

Later we wanted to open a Sunday school and a kindergarten in another area. We asked Mr. Imanari if he would consider giving up his "very secure" job and work for the church. This he did, and at a salary of 5,000 yen — less than \$15 a month. After completing the Bible institute courses we had at the time, he was among the first three graduates of our seminary in Tokyo.

He served for a time in Hokkaido, the northern island of Japan. Last year he was called by the congregation where he had helped to establish a kindergarten when he first joined us. Now he and his wife, who was also a member of this congregation, and their two children are spreading God's Word among these people in Totsuka.

(Continued on page 22)

The Augsburg Confession

YOUR SPECIAL ASSURANCE

By Erich Heintzen

The Christian church is heir to two priceless legacies of the Lord Jesus Christ—Baptism and the Lord's Supper.

From the days of the apostles, Christians have treasured both sacraments. In the course of time, however, varying and often conflicting interpretations have been placed upon these sacred acts. As a result, the very rites that Jesus ordained for the unity of His followers have occasioned controversy and schism within visible Christendom. This is seen, for example, during the time of the Reformation. The Augsburg Confession also reflects sharp differences which prevailed at that time.

In Germany there were some radical reformers, notably the Anabaptists, who generally rejected infant baptism. In Zurich, Huldreich Zwingli, leader of the Swiss reformation, likewise denied the need and worth of the baptism of infants.

At Augsburg the sacrament of Baptism was not actually in controversy between the Lutherans and the Romanists. But Dr. John Eck, leading Roman Catholic theologian, had attributed to the Lutheran party the erroneous opinions of the Anabaptists and the Zwinglians. Melancthon, therefore, in his preparation of the Confession was compelled to include a brief article on Baptism. His purpose was not to set forth the full doctrine of Baptism but rather to disavow the errors with which the Lutherans had been charged.

This, then, is the background for the article "Of Baptism" (IX). And at this point we re-enter the hall where the Chancellor Beyer is reading the Augsburg Confession to Emperor Charles and the members of the imperial Diet:

"Of Baptism they [Lutherans] teach, that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children, who, being offered through Baptism, are received into God's grace.

"They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without baptism."

Let's take a moment to recheck the main points. First, the necessity of baptism for salvation (this rests on the command and promise, Matthew 28:19-20). Second, the benefit of Baptism ("the grace of God"). Third, the propriety of Baptism for children ("received into God's grace").

No trace of Anabaptism or Zwinglianism here. We do, however, find a definition of Baptism; but under no circumstances none is required. This is the proper mode of Baptism: sprinkling or immersing? Again, on occasion does not call for bringing this matter. "Forms are only for when the substance has been received."

But what of the Lutherans' condemnation of the Anabaptist opinion that "children are saved without Baptism"? Can't a child be saved without Baptism? Lutherans do not deny this possibility. However, what is here primarily condemned is the Anabaptists' rejection of this means of grace. God has blessed His church, not Himself, to manifest His mercy," it has been said. And was it not St. Augustine who affirmed, "It is not the lack but the contempt of God's grace that damns"?

Then there's the question about the Lord's Supper. But what's this? The Chancellor had already proceeded to the next article, "Of the Lord's Supper" (X). Let's read the beginning of the article: "Of the Supper of the Lord . . ."

(This is one of the most crucial articles. Are the Lutherans guilty of the Zwinglian error, of teaching only the symbolical presence of Christ's body and blood in the Supper, as Dr. Eck has charged? If so, it should be apparent in the Chancellor's words: ". . . they [Lutherans] teach that the body and blood of Christ are not present and are distributed to all who eat in the Supper of the Lord. They reject those that teach otherwise.")

Chancellor has paused. Is this article so brief! But it does get right to the main point. Secondary and peripheral matters are left by for the moment. The article states the plain Scriptural doctrine of the "real presence" of the body and blood in the sacrament without any attempt to interpret the mystery.

The article also declares that those who receive the bread and wine in the sacrament receive the body and blood of Christ (though not necessarily the blessings of forgiveness, life, and salvation, which are received only by faith).

As the Lutherans held that Christ's body and blood are truly present in the sacrament while Zwingli taught that they are truly absent.

The Roman Catholic theologians, who later critically reviewed the Augsburg Confession, approved the article of the Lord's Supper, expressing only a desire for a specific statement on transubstantiation.

It is in their condemnation of "those who teach otherwise" the Lutherans implicitly rejected every false interpretation of the Lord's Supper, whether it be the Zwinglian doctrine of symbolism (the bread and wine merely represent the body and blood of Christ) or the Roman Catholic dogma of transubstantiation (the substance of the bread and wine are changed into the substance of Christ's body and blood).

Now our glance roams over the assembly in the bishop's palace and rests for a moment on the emperor. He sits in his position in the royal chair. His expression on his face gives no indication of his thoughts. But he is right in suspecting that this brief article does not represent the full statement of the Lutherans on the Lord's Supper. Has Eck charged these Germans with denying transubstantiation, the adoration of the host, the sacrifice in the Mass, and Communion in "one kind" (allowing only the bread to the laity)? Is this already long and tiresome really nothing to say on these matters?

There was, indeed, more to come in subsequent articles; for example, in the article "Of Both Kinds in the Sacrament" (XXII), the first of seven articles on abuses which the Lutherans were seeking to correct.

The Romanists for years had been withholding the cup from the laity. By innovation the Lutherans had corrected and had restored to the people communion in "both kinds."

The reasons for doing so are given in Article XXII: (1) "because this usage has the command of the Lord in Matthew 26:27: *Drink ye all of it*, where Christ has manifestly commanded concerning the cup that all should drink"; (2) because "this usage has long remained in the church" — as shown by citations from the church fathers Cyprian and Jerome and from Pope Gelasius — "nor is it known when, or by whose authority, it was changed. . . . Only custom, not so ancient, has it otherwise"; (3) because "it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons [church law] witness. . ." also, "we are accustomed to omit the procession [during which the consecrated bread was adored], which hitherto has been in use."

Taking leave of the scene in the bishop's palace, we ponder the significance of the articles on the sacraments in our Lutheran Confessions. Here the legacies of our Lord have been set forth in conformity with God's truth, in distinction from the interpretations of erring men. Here we stand.

Look to your priceless legacies of the risen Christ. One comes to you from the Upper Room in Jerusalem. On the night in which our Lord was betrayed, while eating the Passover with His disci-

ples, He took bread, gave thanks, broke it, and gave it to them, saying, "Take, eat; this is My body, which is given for you. This do in remembrance of Me." Then He took the cup and gave it to them, saying, "Take, drink ye all of it; this cup is the new testament in My blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me."

The other sacrament comes to you from a mountain top in Galilee. Before His ascension into heaven the risen Lord formally instituted Christian Baptism in His parting words to His disciples: "Go ye and teach [make disciples of] all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Through these two sacraments the blessed fruits of Christ's death and resurrection — forgiveness of sins and life eternal — are given and preserved to you and your children.

Baptism and the Lord's Supper are forms of the Gospel, the Gospel *personalized* or *individualized*, the Gospel *visualized* by the outward sign connected with the Word, given by Christ Himself.

When you receive Baptism or when you eat and drink in His Holy Supper, you have the special assurance that God who "so loved the world" loves also you.

Testing Your Religious Vocabulary

By Richard J. Scholz

Following are words used in religious discussions, articles, and sermons. Check the definition which you think comes closest in meaning to the key word. A score of four correct answers is average; five, good; six, excellent. Answers are on page 22.

- | | |
|---|---|
| 1. Begotten
(A) born
(B) sent
(C) fathered | 4. Conversation
(A) turning
(B) conduct
(C) language |
| 2. Proprs
(A) correct altar cloths
(B) church etiquette
(C) parts of service | 5. Contrition
(A) sorrow
(B) humility
(C) regret |
| 3. Rogate
(A) Pray!
(B) Sing!
(C) Rejoice! | 6. Infinite
(A) unchangeable
(B) invisible
(C) unlimited |

direct from 210

"HERE IT IS — 210 choice acres on the northeast edge of Ann Arbor, fronting on the Huron River just above the dam."

In Synod's Board for Higher Education offices at 210 N. Broadway, Arthur M. Ahlschwede, the Board's acting executive secretary, indicated on a plot chart the place where Synod's new \$6,000,000 junior college will rise.

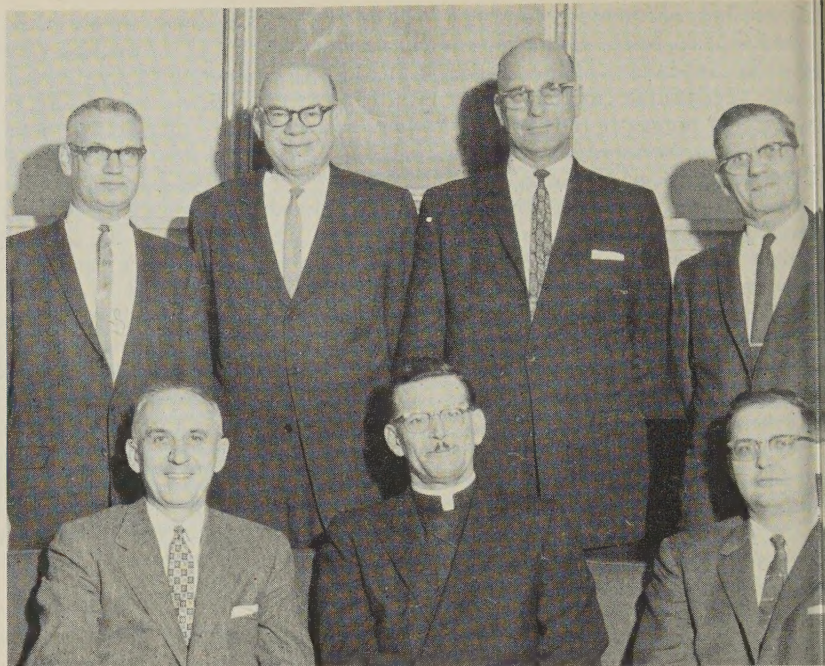
"We think this site is an excellent choice," said Dr. Walter F. Wolbrecht, former executive secretary of the BHE, now executive director of Synod's Board of Directors. "I'd say that we have an architect and a Board of Control to match. Things should be moving right along now."

On the heels of a long-awaited announcement by Dr. Martin E. Strieter, Synod's Treasurer, that he had completed negotiations for the Ann Arbor site, both BHE spokesmen were eager to sketch for WITNESS readers late details of the new campus authorized by the 1959 synodical convention as a significant step toward meeting the church's manpower needs.

Nailing down the right site for Synod's 15th North American campus, the former BHE executive pointed out, was a major hurdle which had to be negotiated with care and foresight.

"We have been searching and 'site-seeing' since 1958," he recalled. "More than 60 sites were inspected in southeastern Michigan."

A subcommittee of the Board for Higher Education headed by Dr. S. J. Roth, BHE member and Michigan District superintendent of education, carried the brunt of the task. Assisting him were other District officers: President W. Harry Krieger, Rev. Paul T. Heinicke, secretary of missions, and Rev. Edwin C. Weber, Church Extension Board chairman. Dr. John W. Hyde, professor of planning at the University of Michigan, served as special adviser.



First Board of Control of the Michigan Junior College

Front row (l. to r.): Ernest C. Laetz (secretary), business manager, University of Michigan, Ann Arbor; Rev. W. Harry Krieger (chairman), President, Michigan District; Rev. E. Krentz (vice-chairman), pastor, St. Mark's, Cleveland, Ohio. Back row: Rev. J. Streit, pastor, Covenant Church, Detroit; Martin F. Rummel, director of purchase, Pontiac Division of General Motors, Pontiac, Mich.; Walter H. Moeller, director of Christian education, Peace Church, Detroit; Dr. Elmer F. Pflieger, director of teaching for Detroit public schools

Key Factors

Setting and terrain were key factors in selecting the plot purchased, said Dr. Wolbrecht. Even more important in choosing the Ann Arbor location were transportation facilities. The new U. S. Highway 23 skirting the property on the east, Detroit's big Willow Run airport, 12 miles away, and the New York Central Railroad provide an almost unbeatable road-air-rail combination for reaching this school.

Proximity to educational and cultural centers also favored choice of the site, according to Mr. Ahlschwede. "The University of Michigan is expanding its new north campus in the immediate vicinity," he said. "Detroit lies within easy reach — 25 miles to the city limits. This will allow for definite growth advantages for students and instructors. Many faculty members will want to follow advanced studies, for which the graduate school of the University of Michigan, Detroit's Wayne University, and Michigan State at East Lansing, 60 miles away, are particularly attractive."

Missouri Synod Lutheranism is well represented in the area, the site searchers found. Ann Arbor, with a population of 50,000, has four synodical churches, including University Lu-

theran Chapel, which serves the Synodical Conference Lutherans at the university's 25,000 student campus. The area also lists four Wisconsin Synod churches.

Washtenaw County and its neighbors — Wayne, Oakland, Jackson, Monroe — number some 110,000 Missouri Synod members, giving the region one of the heaviest concentrations of Lutherans in the upper Midwest. "The Michigan District is considering establishing its District office in Ann Arbor," Dr. Wolbrecht added, "as the English District has its headquarters in Detroit's far west end."

\$250,000

As an expression of gratitude for having their first synodical institution in the District, congregations of the Wolverine State have pledged \$250,000 toward payment of the site, the tentative director mentioned. "In fact, this will be the only Lutheran school at the college level in the lower peninsula."

"Our churches in the Michigan District — numerically the second largest — have felt for a long time that they have not met their full potential in supplying recruits for the preaching and teaching ministry. Having

Ann Arbor Site Purchased for New Junior College Key Factors in Choice Michigan District Pledges \$250,000 Of 70 — Architect Kling September 1963 Opening

ge they can call their own, they hope show what they can do to meet the manpower challenge."

"We are counting heavily on the Lutheran high schools clustered in the Upper Midwest," was Mr. Ahlschwede's reply when asked whether there would be enough students to fill the junior college. "Our highly rated secondary schools in the Michigan orbit will be the primary source of supply."

Pointing out that a good 25 per cent of Synod's numerical strength is found in the Districts bordering the Great Lakes, he said: "We are confident that this Lutheran concentration will provide a steady stream of capable and consecrated high school graduates eager to serve their Lord full time to keep the campus operating at full capacity."

Initial capacity will be about 375 students. "As a feeder school for the Port Wayne Senior College, the teachers colleges at River Forest and Seward, and the deaconess training school on the Valparaiso University campus, projected enrollment breakdown for the junior college would be something like 225 men and 150 women," the visiting BHE head explained. "The figures may shift, but we may well expect the school always to be filled."

Whether both junior college years can be accommodated when the school opens still remains to be determined, the WITNESS was told. One of the problems in this connection is obtaining the teaching force. Plans call for permanent professorships with possibly "another dozen assistant professors and instructors."

When he heard, "But 210 acres for about 400 people?" Dr. Wolbrecht hastened to add: "Understand that when we speak of a 375 enrollment, that

means only phase one of this project. The master plan of this campus calls for ultimate expansion for a student body of 750 or more."

Architect Kling

Quite thrilled with the possibilities of the Ann Arbor site, according to the BHE executives, is Architect Vincent G. Kling. Engaged to design the new college since July, the 45-year-old Philadelphian sees in the combination of gently rolling terrain, trees, and flowing water an exceptional setting for an attractive and functional design. Just back from going over a fifth revision of architectural instructions with key personnel, the "210" executives said the Kling firm expects to submit preliminary design suggestions before the end of April.

Selection of the Eastern firm followed thoroughgoing checks of more than 70 architects for ability and performance. After paring down the applicants to 15, then to six finalists, an advisory group of three competent Missouri Synod architects "rendered invaluable service in assisting the Board in its selection," Dr. Wolbrecht stated.

"These men, together with Albert Wenthe, a retired industrialist and architectural engineer, who is the Board's adviser in construction matters, not only set up the criteria on which the proper choice could be made, but also took part in the interviews.

The architect finally chosen impressed them as "keenly imaginative and energetic," Dr. Wolbrecht and his colleague agreed.

A Kling qualification which loomed large in the Board's choice was the notable work done by the firm in designing schools and churches, Mr. Ahlschwede said. Kling-designed buildings, chiefly in the East, have received some 65 honor awards. Perhaps best known is his design for the Lankenau Hospital at Overbrook, Pa., an American Institute of Architects first-award winner which attracted international attention.

Kling himself has risen to prominence in the AIA; he is a director of the Philadelphia chapter, keynoted the 1958 national convention, and was recently elected to an AIA honorary lifetime fellowship. A graduate of Columbia University School of Architecture and recipient of the Master of Architecture degree from Massachusetts Institute of Technology, he now heads a staff of over 100 in what has become, since 1946, the largest exclusively architectural practice in Philadelphia.



Architect Vincent G. Kling

September 1963

"When do we begin building?" The Ahlschwede eyes flashed a characteristic twinkle as he echoed the question. "That is quite a few months off, I'm afraid. Perhaps late this year or early in 1962. First we must have approval of basic designs, then approval of the project budget by the Board of Directors and also by the Fiscal Conference. Nor are we forgetting that Synod's resolution has put on the timetable that a president of the school be called before the start of construction.

"The Board of Control of the new college has just recently organized. It has issued a call for candidates for school president and hopes to fill the post during the summer. But the Board of Control and our Board for Higher Education face many a weary meeting and brow-furrowing decision before construction crews move in."

Other key staff men whom the Board will be calling in the early planning stages include a business manager, a dean, and a librarian.

"We are holding to our September 1963 target date," Dr. Wolbrecht added. "But we realize that a completely new college plant involves a lot of building. Structures which must be considered in the design are the chapel, classroom building, library, dining hall, gymnasium, and about ten dormitory units."

"All under the \$6,000,000 price tag?" the WITNESS asked. "Right!" was the emphatic response from both. "We are determined — and the Board of Control is with us — that barring another dizzy ride on the inflation escalator, Synod will get an attractive and functional college at Ann Arbor within the \$6 million allotted."

DAY AFTER DAY some 400 of us are in the immediate area of the headquarters of our Lutheran Church in Nigeria — Obot Idim.

Here we have our seminary with 38 students and our high school with more than 300; staff members (and their families) of both institutions; offices for Synod, for the general manager (national) of our primary school system, and for our business manager; our bookshop and our printing press. Also on the compound each day are laborers, carpenters, and mechanics.

What is more natural than having all of us begin each day with the Word and worship in a central chapel? Of course, this is impossible because our existing chapel accommodates only about 70 persons at best.

For many years we have had a Sunday evening service in the Obot Idim chapel. We need evening services in the English language for missionaries' wives, students, and professors who do not speak or understand Efik. Besides, we have a mission obligation to non-churched government and commercial workers in the area.

Our facilities for these Sunday evening services are inadequate. At times they actually keep people away. Often I have been told by people living in

nearby villages: "There is no need of my coming. There will not be room for me anyway!"

Our large central chapel will enable us to have weekday morning services for all the people living, working, and studying here, as well as the Sunday evening worship hour and Bible class, which may be attended by 500 or 600 people. What potential and power this could be as we go forward here in His name! Our new chapel will seat about 600, and many more can be seated in the narthex and on the large veranda that will encircle the building.

Major Stride Forward

Obot Idim is the meeting place for the annual convention of our church. This year we had close to 400 delegates. We met in one of the high school buildings, but even that was too small. Many delegates were forced to sit outside by the open windows. How wonderful that we will be able to meet in the new chapel!

We have been planning our chapel for a number of years. Right here I want to stress that from the beginning we did not expect our brethren in the U.S. to bear the full financial responsibility for this building. For several years the offerings at our Sunday

evening services, attendants, and missionaries, aside for its construction have some \$10,000 in the

In addition, on the 9th of our 25th anniversary all the members of our 11 districts are making a special love offering to help with the construction of our chapel. The amount given will probably be very great according to the plans for the special offering. It is the desire for this chapel and the willingness to support it has been of all from this church and us who serve. We only hope to complete what we cannot do.

("Gifts may be sent to Church — Missouri Synod, Broadway, St. Louis 2, Mo. for the Obot Idim chapel. \$25,000," according to Mayer, Synod's Secretary

It is also most encouraging that 18 national pastors, including Pastor J. U. Ekong, now serving the Lutheran Church of Nigeria, are supported by the parishes they serve or assist in conjunction with the seminary. One of these 18, E. U. Ekong, is our seminary staff; and Ulaeto, is full-time chaplain.



The dining room of the high school must serve as chapel and auditorium.



Our present chapel is to
Seminary students, gov
rassed when they sit and
the open windows.

OBOT IDIM

By R. C. Stade

hospital, Eket; two others, N. G. and J. Nadi, serve as the missionaries in the thriving Enugu and Port Harcourt. A third missionary is S. E. Etim, Ogoja Town. Not one of Nigerian pastors receives one dollar support from American

The principle holds in our large school system with its 18,232 and 636 teachers. This entire system is supported by the villagers and the government of our region. At its 1961 convention in January the church took additional steps toward forming a more fully indigenous governing body is the Board of Directors, composed of nationals. At its 1962 convention the church will elect its first national president. By the time this should be a major step forward.

They say much about the mission in our expanding cities. They write pages on the Muslim in both the North and the South. They see opportunities for a real ministry in Africa are truly tremendous. Send us a dozen more missionaries today, and I promise you that within a month of their arrival they will be shouting for help!

English services. Nationals are embarrassed to stand outside at



The new chapel at Obot Idim, now under construction, will seat 600 and provide standing room for several hundred more.

Obot Idim, Eastern Nigeria

DEAR CHRISTIAN FRIENDS:

As we see the walls of our chapel rising, our hearts are filled with joy and praise to the Lord. Surely the Lord is good, for He has put it into the hearts of our fellow Christians in America to help us erect this house of worship.

It has been our plan that both seminary and high school should have joint devotions every morning and evening and regular Sunday worship. But since we have no building to accommodate all the students, each institution has to find its own place of worship. Our high school students are packed like sardines in the dining hall for morning and evening devotions. We find it very difficult to get them to be reverent and attentive in these poor and unhealthy worship facilities.

On Sundays students attend services in congregations outside the campus. During the hot season many students come back with headaches from the heat of the sun. In rainy seasons they are often completely soaked.

You can well imagine our joy as we look forward to the completion of this memorial chapel. May our Savior's love for us all move you to heed my humble appeal.

(Signed) E. U. EKANEM, *Instructor*

Prayer for Sunday/ April 23/ 1961

Gracious God, our heavenly Father, on this day we join our hearts and voices in songs of praise to Thee for the abundant blessings Thou hast bestowed on the missionary activity of our Lutheran Church in Nigeria.

Continue, we pray Thee, to pour out Thy Holy Spirit upon this young church. Grant that it may go forward under the banner of the cross, proclaiming the true liberty of the children of God to multitudes still held in

the slavery of sin and the bondage of death.

In this anniversary year give us loving hearts and willing hands that we may cheerfully add our prayers and gifts to complete the chapel now under construction as a memorial to 25 years of Gospel blessings.

All this, together with Thy continued mercies and favor on all missionary endeavors of Thy church, we ask in the name of Christ, our Savior. Amen.

Your church suggests that by means of this prayer you join your fellow Christians in Nigeria in thanking and praising God for 25 years of Gospel blessing.



Paintings in the Church

LUTHER ONCE EXPRESSED THE WISH that he might paint on all the houses in Wittenberg "pictures from the Word of God which would help men realize what God has done for us in Christ."

The Reformer's keen interest in the use of art in the church also showed itself in the selection of Lucas Cranach, one of the more competent students of the great Albrecht Dürer, to do the illustrations for his Bible translation. Even the first hurried edition of the New Testament, issued in September 1522, appeared with pictorial initial letters.

The illustrations, especially those for Revelation, are very imaginative and often controversial. The great red dragon of chapters 12 and 17 is given the papal crown. Frederick the Wise thought this was going too far; so in the December 1522 edition the two upper tiers of the tiara were removed, leaving noticeable gaps in the picture.

The 1524 edition has the initials of George Lemberger. In the 1530 edition of the New Testament, printed by Hans Lufft, a representation of Matthew bears a striking resemblance to Dr. Martin Luther.

Luther Risks His Life

When his edition of the entire Bible was ready to be issued by the Hans Lufft printery, Luther actually held up publication so that Cranach could complete the proper illustrations.

Luther's high regard for church art

blazed into action when the iconoclasts, goaded on by Carlstadt, began to invade churches, destroying images, slashing paintings, shattering stained-glass windows, and otherwise defacing beautiful houses of worship. Though he had a price on his head, Luther left the protecting confines of Wartburg Castle to halt the desecrators by denunciations from pulpit and press.

In the days when great churches were rising from the landscape, carrying Christian culture to soaring heights, there simply was no question about paintings in the church. They were a natural part of the whole structure and architectural plan. These paintings were the "Bible of the poor," who at the time were almost wholly illiterate. Figures of the saints and portrayals of their martyrdom, as well as of their deeds of faith and love, were intended to convey that the church is a foreshadowing of the heavenly Jerusalem.

Means of Proclamation

The iconoclasts, however, left their mark on the church. Most of the Reformed churches, which reflect the theology and views of Zwingli and Calvin, still regard images and paintings in the church as remnants of Roman superstition. They continue to quote the "Second" Commandment, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath," disregarding the real empha-

sis of the statute — not bowing down to images or likenesses or serving them, plainly directed against idolatry.

In his counterblasts against Calvin and his image-breakers Luther took the church's position on art very seriously. Church paintings, he declares, are not a kind of superstition but rather a symbol and a means of proclamation, praise, and thanks through which the church communicates its message to both worshiper and casual visitor.

God's Word, Luther contends, is proclaimed exclusively in speech and song. We can also visualize the message of the Word through our creations in paintings and images. Art is merely an adornment, an ornamentation, or a luxury in which the congregations may indulge. Artistic skills and crafts ought to be subordinated to the purposes of Christ and the revelation of the Word of God.

Induces Meditation

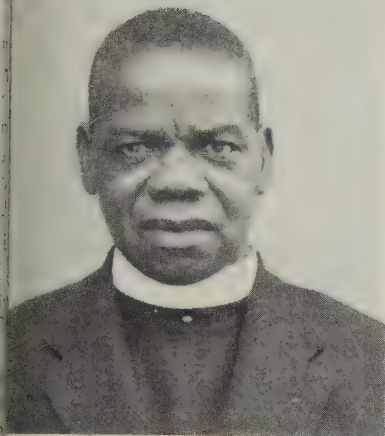
True faith will direct creative church painting into its proper channel: to help bring the worshiper's spirit to that place where he ought to be in his worship of the Most High. The artist who sees his work of art as a hymn of praise or a prayer will find that he is communicating with his simplest brother in the faith.

In our age Christian art implies proclamation not only to proper objects but also to a form which is warm and rich with faith and brings a real message. Painting in the church or ornamentation of any kind is not something to be aesthetically appreciated or understood. Rather it is something which must be taken into the soul of a man and induces meditation there.

As the spiritual heirs of Luther we have the joyous obligation to harness all the powers of man's spirit and activity for the proclamation of the Gospel and the glorification of the deeds of God. The artistic powers which God has endowed man should not be allowed to shrivel unused. They should be developed to produce the best and the greatest that faith can create.

Base imitation, the endless copying and recopying of forms and forms which have been with us for centuries are not the answer. There must be something more which will enable us to confront its own contemporaneity with the testimony of faith in a church art which is rich and good and undiminished. ADALBERT R. KRETZMAR





Rev. Jonathan U. Ekong
Veteran African pastor



Chief F. M. Udo
ELCN Secretary-Treasurer

NIGERIAN CHURCH BEGINS CONCENTRATED WORK IN FAST-GROWING TOWNSHIPS

During the past few years the tempo of the church's outreach in Nigeria has stepped up considerably through its work, evangelism programs, wardship emphasis, and the beginning of concentrated work in our rapidly expanding townships (cities)," reports Rev. R. C. Stade, superintendent of the Evangelical Lutheran Church in Nigeria.

Townships were "relatively static" before Nigerian leaders and the British government worked out a plan for the young nation's independence, he notes. At national independence has brought massive thrust into the cities by industry and population.

"Without much question ours was a village church during the first 20 years of its existence," Superintendent Stade says. "But the picture is now changing rapidly. Population explosions, including many of our own people, are occurring in all our centers. We are now faced with new challenges and opportunities for bringing the victorious Christ to Nigeria's remaining millions of unbelievers."

The road ahead is "as perilous as it is wide," he adds. Materialism has taken a stranglehold on untold thousands of Nigeria's 40 million inhabitants.

Once more Islam has become a roar-tide south of the Sahara and today Muslims close to 40 per cent of our people. Not only are the Prime Minister and the ruling political party Muslims, but this religion's most fanatical and vicious body, the Ahmadiyyas, are leading the drive to Islamize all of Africa.

"To their way of thinking Christianity is the religion of the Western world; Africa belongs to Allah and his prophet Muhammed. The number of Muslims in Africa is now estimated at 90 million, and their number is growing at the rate of three million each year — five converts to Islam for every one to Christianity."

The administration of the Lutheran Church in Nigeria has long been in the hands of a national Board of Directors, consisting of representatives from various areas of the field. This body receives its authority from the synod as such, which meets each year during January.

Election of a national president of the Nigerian Lutheran Church in January 1962 will bring the church more fully toward a "truly indigenous status," the superintendent observes. Many of the congregations will still be supervised by American missionaries, and the seminary program will continue to receive a major portion of its support from the U. S.

God's Word is "working in its own quiet and yet powerful way," he concludes. "His sacraments are being administered, and many are being cleansed and strengthened."

"But there is still so much to be done, so much that the sun never sets upon a long day's work without the voice of conscience saying, 'Too slow and too little.' We look upon our 25th anniversary as a time for personal re-dedication to this great work into which He has called us. It's your work, too, you know."

ANY VOLUNTEERS?

When the St. Louis Diocese of the Roman Catholic Church needed priests for mission service in Bolivia, South America, it was decided to call for volunteers among priests having from five to ten years' experience in the parish ministry.

Of the 62 priests in this category 40 answered the call.

"How many of our Missouri Synod pastors would respond to such an appeal?" asks Rev. Elmer A. Kettner, editor of *Advantage*, who reported the item to the "Witness."

He adds that experienced pastors are "badly needed for our overseas mission fields. We are sure the Board for World Missions would be glad to hear from all who have such readiness to serve where needed most."

Asked if the Board would approve issuance of a call for volunteers, Dr. Herman H. Koppelman, Secretary of World Missions, gave the idea enthusiastic endorsement.

The Board for World Missions, Dr. Koppelman stated, this year is issuing calls for 11 ministerial and three teacher candidates to serve in mission fields overseas.

In addition, he said, the Board "is looking for four pastors with five or more years' experience for Taiwan, New Guinea, the Middle East, and the Philippines."

The call to Taiwan will include initiation of student work.

Dr. Koppelman said that "we would also like to have a teacher with a Master's degree who can head, promote, and organize the educational work in Taiwan."

To teach children of the missionaries at the school in Niigata, Japan, the Board needs a woman teacher. "She will have to double as housemother part of the time," he explains, "so she should have some experience."

Also being sought by the Board for World Missions are two business managers with a B. A. in this field. They will be Synod's legal representatives in their respective areas, according to Dr. Koppelman, and supervise "the whole real-estate and building program."

Pastors, teachers, and laymen who qualify and are inclined to volunteer should write:

The Board for World Missions
The Lutheran Church — Missouri Synod
210 North Broadway
St. Louis 2, Missouri



Speakers at the cornerstone laying, Instituto Concordia, Sao Paulo, Brazil (l. to r.): Pastors Arnold W. Schneider, Walter E. Dorre, Edgar A. Kroeger.



Rev. Ernesto Heine, chairman of the Board of Control, gives to Board member Erwin Tiberowski a document which will be placed in the container held by Conrad K.

Lay Cornerstone of Sao Paulo School

Despite threatening weather and transportation difficulties, more than 200 people witnessed Jan. 22 cornerstone-laying rites at Instituto Concordia, Sao Paulo, Brazil, reports Rev. Walter E. Dorre, Resident Mission Counselor for South America.

The campus of Synod's new pretheological school will include two classroom buildings, two dormitories housing 100 students, a dining hall and lounge, and three residences for professors.

Plans call for completion of construction "sometime during the course of this year," says Pastor Dorre.

Officiants at the service were Rev. Ernesto Heine, Sao Paulo, chairman of the Board of Control, and Rev. Nilo Strelow, pastor of Our Redeemer Church, Sao Paulo.

Addresses in Portuguese, English, and German were delivered respectively by Rev. Arnold W. Schneider, Porto Alegre, President of the Brazil District; Rev. Dorre; and Rev. Edgar A. Kroeger, Buenos Aires, Argentina, President of the Argentine District.

Bill Would Overrule Religious Objections

A bill introduced in the New York State legislature would authorize doctors to give emergency treatment to children even if the parents object because of their religious beliefs.

Assemblyman Michael J. Capanegro (D.-Queens), the sponsor, cited the recent death of a "blue baby" whose parents, Jehovah's Witnesses, refused on religious grounds to allow a blood transfusion. Doctors obtained a court order for the transfusion, but the boy

died while receiving it in a Jersey City, N. J., hospital.

The bill would allow infants to be treated without parental consent or court order if three doctors certified the treatment was necessary. Assemblyman Capanegro said there was too much delay in the present system, which requires a court order.

"To withhold medical treatment from a child in danger of death is a step backward toward tribal rules of Africa, where deformed children are killed at birth," he said.

Movie Critics Praise "Question Seven"

Movie critics warmly praised "Question Seven," a film dealing with the agonizing problems faced by a Protestant minister in East Germany under Communist persecution, following its world premiere in Washington, D. C.

Congressmen, Government officials, and Washington religious leaders attended. The film was produced for Lutheran Film Associates by Louis de Rochemont Associates of New York. Six other premieres are being held in the U. S. and Canada.

"Question Seven" was termed a "heart-stirring drama" by critic Jay Carmody of the Washington *Evening Star*. Richard L. Coe of the Washington *Post* called it "a microscopic view of today's major battle . . . caught with faithful, burning detail . . . tellingly etched by an immensely able cast."

James O'Neill, Jr., of the Washington *Daily News* and Scripps-Howard papers said: "This is not merely propaganda, but rather a story with a deep and important meaning for all creeds, beliefs, and faiths. By all means see 'Question Seven' if you have any doubts as to what would happen to your church and your religion if you were so unfor-

tunate as to be living under Russian slave rule."

The portrayal by British Michael Gwynn of the pastor-hero praised by critics as "superb," "wonderfully creditable," "exceedingly well played."

Religious leaders of all faiths indicated they would strongly recommend the film.

Roman Catholics Oppose Kennedy School Plan

Top representatives of the Roman Catholic hierarchy in the United States have served notice that if President John F. Kennedy's aid-to-education program excludes parochial schools, "there will be no alternative but to oppose such discrimination."

The hierarchy's stand was announced by Archbishop Karl J. Alter of Cincinnati, Ohio, following the special meeting of the Administrative Board of the National Catholic Welfare Conference, of which he is chairman.

"In the event that there is Federal aid to education," he said in a statement issued on behalf of the five cardinals, eight archbishops, and bishops who attended the meeting, "we are deeply convinced that in justice Catholic school children should be given the right to participate."

The five cardinals, all ex-officio members of the 15-man board, were Francis Cardinal Spellman, archbishop of New York; James Francis Cardinal McIntyre, archbishop of Los Angeles; Richard Cardinal Cushing, archbishop of Boston; Albert Cardinal Meyer, archbishop of Chicago; and Joseph Cardinal Ritter, archbishop of St. Louis.

The board ordinarily would have held its spring meeting at Easter, but it was understood the prelates agreed to meet earlier because of the pressing nature of the school-aid question.

reported unofficially to have outlined a "Catholic position" on the school-aid program that would be set forth in Catholic publications, as well as in sermons, speeches, and testimony at congressional hearings on the administration bill.

The Catholic prelates met on the day President Kennedy was asked at a press conference why the bill excluded parochial and other private schools. His reply was: "Well, the Constitution clearly prohibits aid to the parochial school. There is no doubt about that. There isn't any room for debate on that subject. It is protected by the Constitution, and the Supreme Court has made that very clear. Therefore there would be no possibility of our recommending it."

NAE Hails Kennedy's Education Aid Stand

A spokesman for the National Association of Evangelicals has praised President Kennedy's stand restricting federal aid for education to public schools and said Roman Catholic criticism of the President's position will bring the issue "out into the open."

Rev. Donald H. Gill, associate secretary for public affairs of the NAE, said, "President Kennedy's fine support of the principle of the separation of church and state is gratifying to all those who raised questions of church-state relations during the recent Presidential campaign."

During the Presidential campaign he served as executive director of Citizens for Religious Freedom, an organization formed by Protestant churchmen who expressed reservations about a Roman Catholic candidate because pressures might be placed on him by his church.

"The attacks on President Kennedy's position by Francis Cardinal Spellman, Bishop Lawrence J. Shehan, and other Catholic leaders bring the issue of Government aid to parochial schools out into the open, where it can be clearly seen and defined," Gill asserts.

"The Constitution principle at stake is clear, and so is the opinion of the Supreme Court," according to the NAE executive, "and it only remains to be seen if a massive campaign, conducted through appeals to public opinion and by use of group pressure tactics, can succeed in breaking down Constitutional principles in this area of tax support for church-related school systems."

Parish Education Board Opposes Federal Aid to Teaching Program of Church-Related Schools

Facilities and personnel required for the teaching program of church-related elementary and secondary schools should be excluded from Federal aid, says the Missouri Synod's Board of Parish Education.

In a statement forwarded to the Senate and House committees dealing with the bills on Federal Aid to Education the Board also opposes loans for the construction of such schools and tax credits for the full cost of non-public school tuition, but favors Federal aid for social services and deductible tuition on Federal and state income tax returns.

The Board cites three reasons for opposing Federal aid to the teaching program (teachers' salaries, buildings, equipment, textbooks), "which in a church school definitely promotes the religious tenets of the church that maintains it":

1. Any substantial aid for the instructional program, "in spite of protestations to the contrary would in the very nature of the case involve the Federal Government in at least a measure of control of the schools that received the funds."

2. Through such aid the church would become "obligated to the Federal Government, and yet it could not

in good conscience submit its teaching program to a secular authority."

3. Acceptance of such aid "would have a tendency to interfere with the mission and purpose of the church. To the extent that the church would receive support for its educational program from the Government, it would be placing its program under Government direction and control. By resisting the temptation to request or to accept state or Federal aid for its educational program the church will give continued support to the policy of separation of church and state."

Opposition to passage of legislation providing for loans to church-related elementary and secondary schools is based on the Board's contention that such loans "may provide an opening wedge leading to outright grants."

Allowance of "tax credits" for the full cost of school tuition is opposed in the Board's statement because it would mean that "in many cases the Federal or state Government would pay for all or part of the student's education in nonpublic schools."

However, the statement favors legislation permitting parents who send their children to private or church schools "to include tuition paid to these schools under contributions to religious, charitable, or educational purposes on their income tax returns." Such a measure, the Board holds, would bring tax relief for parents but "would not be support of nonpublic schools."

Also favored by the Board is Federal aid for social services (library service, lunches, health service, transportation), which "do not promote the religious tenets of a church." Any Federal aid falling into this category "should be available to all children of school age," the statement declares. "Under present conditions we see nothing wrong with accepting such services when offered by a state to church-related schools, and we would likewise consider Federal aid in the area of social services acceptable."

In submitting its statement the Board recognizes that there are "wide differences of opinion" on Federal aid to church schools in the nation "and within our denomination."

If Federal aid should ever be made available to church schools, the Board notes, "each congregation would have to determine its own course of action."

HIS GRAVE WAS DUG

According to the expectation of medical science, Missionary Ottemoeller should not have been with us. In 1949 while in Africa he contracted malaria, pneumonia, typhoid, peritonitis, and phlebitis, all at the same time.

At that time the doctor of the royal family of Britain was in Nigeria. In order to be of assistance he extended his stay for about ten days. To him, to all the doctors and their assistants, however, the decision was that it was only a matter of a short time. Pastor Ottemoeller's grave was dug. His funeral sermon was prepared.

But against all human knowledge, experience, and predictions, God saw fit to keep him alive. When asked later why he chose to go back to Africa after such an experience, he said, "I am convinced God kept me alive for this purpose — to go back to the people who need the Gospel of Jesus Christ so desperately." — Messenger, St. Matthew's Church, Rochester, N. Y.

LDA Gets Director; Director Krentz Dies

Within a week of an announcement that Rev. Arne Kristo, Port Credit, Ontario, had accepted its call to become director of training, the Lutheran Deaconess Association reported the death of Rev. Arnold Krentz, its executive director since 1941.



Arne Kristo

Arnold Krentz

Pastor Kristo will supervise field work, maintain close contact with deaconess students at Synod's junior colleges, serve as adviser to deaconess students training on the campus of Valparaiso University, and assume teaching duties with the university.

A native of Detroit, the new director is a graduate of Wayne State University (B. A., 1942) and of the Saint Louis seminary (B. D., 1945). He was pastor of St. Matthew's Church, Harbor City, Calif., before coming to Saint Mark's Church, Port Credit.

Pastor Kristo was named Vice-President of the Lutheran Church — Canada and served as chairman of its Public Relations Committee.

Pastor Krentz, who died in Fort Wayne March 15, was a 1920 graduate of the St. Louis seminary and took post-graduate work at the University of Indiana (M. S., 1944). From 1920 to 1941 he served congregations in Alberta, Canada, and Michigan.

During his incumbency the deaconess training program showed decisive progress. Today the Association has a \$250,000 training center at Valparaiso University and is able to fill Deaconess Hall on a selective basis. Students may begin their training in the junior college division of a synodical preparatory school, then complete their four-year course at Valparaiso with a religion major. Graduates, now assigned through Synod's Board of Assignments, are eligible for Synod's Pension System.

When Executive Director Krentz

moved to the Fort Wayne headquarters of the Association, Prof. Elmer E. Foelber, member of the LDA directorate, told the *WITNESS*, "he brought with him new enthusiasm and determination — the need of the hour — to remove the lack of confidence, sometimes uncharitably voiced by many in Synod, and to replace it with appreciative acceptance and solid support."

"Much of the success achieved in the course of the last 20 years is the direct result of his dynamic aggressiveness to make the services of the LDA better known within the Synodical Conference and beyond. Arnold Krentz developed a system of direct giving (the deaconess program derives no financial support from Synod's budget). He also recruited students, supervised their training, and arranged for their field work and permanent placement."

His work culminated in the February 1958 dedication of Deaconess Hall at Valparaiso University, where he was also assistant professor of religion.

New English Bible Becomes Best Seller

Within a few hours after its March 14 appearance in bookstores *The New English Bible: New Testament (NEB)* had become a best seller in Britain.

W. H. Smith & Son, spokesman for England's largest bookstore chain, said that the Bible was selling out all over Britain and that some branch stores were sold out in 30 minutes.



REV. SAMUEL L. HOARD (left), associate pastor of Our Savior Church, Brooklyn, is sworn in as chaplain in the U. S. Army Reserve by Rev. Arthur M. Weber, chaplain (Lt. Col.) in the Reserve, pastor of St. Paul's Church, New York City, and member of Synod's Armed Services Commission.

Of the 1,275,000 copies in printed 900,000 have been issued by the Cambridge and Oxford University Presses in London and the remainder in the United States.

British reviewers have been in their praise in the press, radio, television. Many reviewers say the new Bible in easily understood modern idiom brings forceful meaning to numerous passages obscured by the archaisms of the King James Version.

The Rev. Arthur Michael Ramsey, archbishop of York, who will become archbishop of Canterbury in June, said this to say: "I feel sure that the translation of the Bible will help those who use it to understand the Bible better. . . . I believe that by its freshness it will also serve to increase the number of those who read the Bible."

Amid this praise, however, there were words of doubt in some quarters. The *London Daily Mail* called the James Version "a unique and glorious possession of the English-speaking peoples" and said, "The fear is that it may now be discarded." It added, "though the new Bible may be more readable than the old, it is hard to believe that the wonderful passages which have entered into the life of our people will be forgotten."

Other critics noted that many of the more poetical passages of the James Version are absent in the new work. Cited as examples were "Neither cast ye your pearls before swine," which becomes "Do not feed your pearls to pigs"; also "If thy right eye offend thee, pluck it out and cast it from thee," which is turned into a jingle: "If your right eye leads you astray, tear it out and fling it away."

The *London Daily Worker* complained: "The beauty and power of the earthy 17th-century prose have been replaced by merely competent modern English which ranges in character from the stilted to the banal." A report in *The Times* (of London) said that of current advertising copy.

The Lord's Prayer (Matthew 6:9-13) provides a striking example of the "newness" of the NEB:

"Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done.
As we have forgiven those who wronged us.
And do not bring us to the test.
But save us from the evil one."



O. A. Dorn (right), general manager of CPH, receives congratulations from Ted T. Leimbach, chairman of the firm's Board of Directors.

ite Dorn for Vision On 20th Anniversary As CPH Manager

at testimonial dinners given March 16 and 17 in recognition of the 20th anniversary with Concordia Publishing House, Dr. O. A. Dorn was lauded for the "greatness of his vision, his churchmanship, and for his progressive leadership."

Dr. Dorn, who came to Synod's publishing house in 1941 as assistant manager, was named general manager in 1944. He had previously served as business manager and acting executive secretary of the Walther League and as managing editor of the *Walther League Messenger* and the *Cresset*.

Since his association with CPH its annual volume of business has risen from \$770,000 to \$9,000,000. Acquisition of modern presses and machinery, expansion of the plant and offices, staffing of new departments, and establishment of additional services have made him a leader among church-related publishing houses.

At a dinner given by Mr. and Mrs. Ted T. Leimbach (Mr. Leimbach is chairman of the CPH Board of Directors) Dr. Dorn received a scroll of congratulation signed by Dr. John W. Loken, President of The Lutheran Church — Missouri Synod. It was presented on behalf of the church body by Dr. George W. Wittmer, Synod's Vice-President.

Contributes were also paid by representatives of the CPH Board of Directors, the Lutheran Building, the St. Louis Seminary, the Lutheran Laymen's League, the Lutheran Hospital, and other agencies of the church.

Twenty-one department heads of the publishing house also feted Dr. Dorn

and gave him a certificate entitling him to an executive personal portrait by a New York City photographer.

In his remarks of acknowledgment the CPH executive voiced sincere gratitude for divine blessing on the firm's endeavors and for the good will of Synod's pastors, teachers, and members. He also thanked synodical officials, the CPH directorate, and more than 600 fellow workers for their co-operation.

Chairman of the editorial committee of *This Day*, Dr. Dorn also serves as advisory member of the CPH Board of Directors, the LUTHERAN WITNESS Editorial Board, the General Literature Board, and the Young People's Literature Board. He is secretary of Synod's Board for European Affairs and member of the Missionary Board of the Synodical Conference.

Institute Acquires Frohna Buildings

Acquisition of a group of 120-year-old farm buildings near Frohna, Mo., built by German Lutheran immigrants who played significant roles in organizing The Lutheran Church — Missouri Synod, has been announced by Concordia Historical Institute.

The institute said it will restore the structures as a memorial to the Saxon immigrants who settled in the area when they fled "the religious liberalism and persecution they had experienced in Germany."

One of the buildings on the more than 11 acres comprising the site is a two-story log cabin which once housed the Frohna congregation's first parish school. Pastor Christian H. Loeber, who taught the school, made his home in one of the attic rooms.

Focus on **MAY**

How Your Church Serves Families

During the month of May our congregations are discussing "Christian Homes Building Christian Youth," the theme for 1961 Christian Family Week.

For the observance of this week pastors, Sunday school superintendents, and Christian day school principals have received the new *Code for Parents of Teen-Agers*, special Family Week devotions, and a wealth of ideas, topic materials, and Bible studies for use with all age groups.

Once a year each church should re-appraise its work with the families of the congregation so that the Christian family, the chief unit of any society, is strengthened for its mission in today's world.

This is one of the larger purposes of Christian Family Week.

To help serve families in their many needs, the Family Life Committee has just released:

1. *Your Child and Society*, the 1961 Parents Guide.
2. *Sex and the Church*, a 277-page book, hailed as a major contribution to Christian sex education on all age levels.
3. Guidelines to help our people counteract demoralizing literature and influences in the community.

Purpose of the guidelines is three-fold: to encourage the reading of wholesome literature, to make good reading accessible and available; to bring about better moving pictures, radio and TV programs; and to discourage literature, films, and TV shows that are morally objectionable.

By late summer the first congregational manual *Ministry to Families* will be available. In addition, "how to do" units of service will appear from time to time in *Advance*, Synod's monthly journal of practical church work. These materials will help churches select the services needed by their own families.

To help pastors in an important phase of their ministry, the Family Life Committee is preparing new marriage counseling cards.

Other projects of the Committee are: (1) a popular six-book series on Christian sex education, (2) new tracts on interfaith marriages, (3) a high school course, and (4) other books in the marriage and family research series.

NEB—"Fresh Rendering"

A review of *The New English Bible: New Testament* (Oxford University Press, Cambridge University Press, England, 1961, 447 pages, \$4.95). The WITNESS is grateful to the publishers of the St. Louis *Globe-Democrat* for permission to incorporate material from a book review published under the reviewer's name, Sunday, March 19, 1961, p. F4.

The publication of *The New English Bible: New Testament* (NEB) marks one of the most significant events in the history of the English Bible since 1611, when the King James Version went to press. Unlike the Revised Standard Version of the New Testament (RSV), which made front-page news in 1946, this translation is not a revision of former versions but an entirely fresh rendering of the Greek text. For those who have been looking for a version of the Bible which does not speak in unknown tongues and yet is recognized for accuracy and fidelity to the meaning of the original, this translation may very well be the answer.

The striking thing about the original writings of the New Testament is that they are not written in complex language or in profound philosophical terms. *The New English Bible* reflects this simplicity and concreteness of expression. It reads even easier than the morning newspaper. Each page crackles with precise and contemporaneous idiom. Felicitous expressions fly everywhere in astounding prodigality. The rasp of the desert sand is in words like these spoken by John the Baptist, "No bullying; no blackmail; make do with your pay!" (Luke 3:14)

Once the apostle Paul proudly trotted out the family album and held up his coat of arms, only to cancel out casually the glittering lineage of "a Hebrew born and bred" (Philippians 3:5) with the line "But all such assets I have written off because of Christ" (Philippians 3:7). To underscore his meaning, he counts everything "so much garbage" (Philippians 3:8). RSV tones down Paul's phrase to "I . . . count them as refuse."

Though primarily concerned with communication, the committee responsible sought to avoid the banal or the tasteless phrase. Scholars of Greek are not always gifted with a sense of the best English style and diction. With enviable humility the translators turned their products over to some of Britain's finest English stylists. The result is a translation phrased not only in timely words but also in timeless prose.

"How blest are those whose hearts are pure" (Matthew 5:8). "They were too good for this world" (Hebrews 11:38). "Do not feed your pearls to pigs" (Matthew 7:6). "The love of Christ leaves us no choice" (2 Corin-

thians 5:14). "In a word, there are three things that last for ever: faith, hope, and love" (1 Corinthians 13:13). All one-syllable words, cleanly hewn. Here is modern speech, tomorrow's idiom, and liturgical rhythm in rare combination.

But, we ask, is any of this bought at the expense of integrity and accuracy? In Matthew 12:40 the King James Version observes that "Jonas was three days and three nights in the whale's belly." RSV also uses the word "whale." The British, following the original, leave the precise zoological slot undetermined and render "sea-monster." This is exactly what the Greek says. In Luke 22:31, 32 there occurs in the original a tricky change from the singular to the second person plural pronoun. The English word "you" does double duty. But how to bring out the force of the original? The King James Version is ambiguous. RSV expresses awareness of the problem in a marginal note. NEB renders as follows: "Simon, Simon, take heed: Satan has been given leave to sift all of you like wheat; but for you I have prayed that your faith may not fail." This is quality merchandise!

A translation that displays such honesty of craftsmanship is also likely to reflect integrity in its theological expression. Nor are we disappointed as we explore this area. NEB avoids many of the renderings for which RSV fell under attack. Thus in Romans 3:30 the uncircumcised are justified "through their faith," not "because of their faith," as RSV had rendered it. (The 1959 RSV corrects this.) James 2:22 is theologically ambiguous in older versions, suggesting that salvation is the product of both faith and works. NEB correctly reflects the priority of faith in the production of works: "by these actions the integrity of his faith was fully proved."

Again, in Luke 7:47 NEB more clearly than RSV brings out the thought that the sinful woman's love was the result of Jesus' forgiveness: "her great love proves that her many sins have been forgiven." Nor is the deity of Jesus Christ in any way compromised. Like RSV, the British translators render the second half of Romans 9:5 as a doxology in praise of God, but in 2 Peter 1:1 and Titus 2:13 along with RSV they come out more strongly than KJV in support of the deity of Jesus Christ.

Some readers of this new version

may complain that frequently the translators engage in interpretive paraphrase. Many critics forget, however, that RSV and RSV do the same thing. A for-word translation of a highly inflected language like Greek is both possible and undesirable. The translators aim faithfully to communicate in English what the original intends to say.

Critics of the new version have charged that the language is sprinkled with British expressions. This is something akin to complaining that French wine has a continental flavor. More than being an indictment, such criticism is a compliment. The British have previously succeeded in communicating their countrymen. Expressions such as "meal tub," "pound," "farthing," "corn" for cereal grains do come from England. It will be a simple matter for the publishers either to issue an American edition in which such expressions are translated into American equivalents or to provide equivalents in footnotes. In any event the number of unfamiliar expressions is almost inconsequential.

Despite the excellencies of this version there are, of course, a number of renderings which we would question even as we do in the case of the King James Version and its successors. RSV the British too often render the word for "slave" with "servant," a word which we are accustomed to rendered "Lord" often comes out in passages where "Lord" appears appropriate. Nor do we thank the translators for following RSV in rendering "a son of God." (Matthew 27:54; Mark 15:39)

Yet the humblest reader of Scripture can read this work with confidence, knowing that the doctrine of the Christian faith is here presented. As for the problems of translation which remain, the humble Christian reader will remember that it is one of the functions of Bible classes to provide a discussion area under the informed guidance of a pastor schooled in the original languages.

We look forward to the prompt completion of the Old Testament and the Apocrypha in the next few years. May this version take its place with the RSV and KJV as another valuable aid in the study of Scripture. To the Lord of the church who has given various gifts to His members on earth, including the gift of translating His Word, we render thanks for this anniversary edition from our Christian friends in England and Scotland, who labored more than 13 years to bring us this treasure. FREDERICK W. DANK

Future issues of the WITNESS will contain further evaluations of the NEB.

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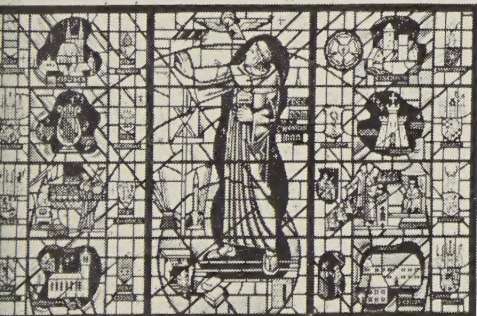
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WHY SHOULD I LIVE?

(Continued from page 7)

Another young man is Mr. Yoshikawa, who was crippled by infantile paralysis. In spite of this handicap he rode his bicycle to the place where we were meeting at the time, a round trip of 20 miles. He never missed a meeting.

Mr. Yoshikawa also wanted to become a pastor, but because the war had interrupted his education, he first had to finish his senior year of high school. Then he spent five years in university preparation for the seminary. Finally, after the seminary course, he was ordained and installed as pastor of our sister congregation in Sapporo.

Wonderful men, these three and their Japanese fellow pastors. They are doing a tremendous work for the Lord. We need more like them. I have been stationed in the Northern Island, some 600 miles north of Tokyo. In between lies a 400-mile stretch in which there is not one Lutheran missionary.

Give us more missionaries, more men, more support, more prayers. Help us give young and old in Japan something to live for — Jesus and His kingdom.

Deaths

Henry C. Knust, June 4, 1871, Hanover, Germany, to Feb. 21, 1961, Chicago, Ill.; son of Carl and Melusina Sommer Knust; graduated Springfield seminary, 1893; parishes: Chucky, Ohio; Hamler, Ohio, 1921—41, when he retired. Survivors: daughters Meta Nicol, Hilda Haak, Olga Gurgel, Frieda Nobis. Funeral: Feb. 24, Chicago; interment, St. Lucas Cemetery.

Arnold F. Krentz, Feb. 14, 1896, Dorchester, Wis., to March 15, 1961, Fort Wayne, Ind.; son of Emil and Frieda Fierke Krentz; graduated St. Louis seminary, 1920; pastor, Granum-Claresholm, Alta., Can.; Sterling Township, Mich.; superintendent, Lutheran Deaconess Association, Fort Wayne, Ind., 1941—61; instructor and assistant professor, Valparaiso University, 1944—61. Survivors: Magdalene Droegemueller Krentz; sons Rev. Arno, Dr. Edward, Richard; daughter Agnes. Funeral: March 17, Fort Wayne.

Death Notice

Dr. Rudolph S. Ressimeyer, former President of the Southeastern District and WITNESS contributor, died at Malverne, L. I., N. Y., March 28.

Notices

Ordinations and Installations

Installed:

Bahr, Ferdinand, O., Calvary, Bedford, Ind., by Theo. Destinon, March 5.
Goehring, Irwin D., Grace, Bishop, Calif., by Harold B. Tietjen, Feb. 26.
Gutekunst, Carl H., as instructor, Lutheran High School East, Harper Woods (Detroit), Mich., by John F. Choitz, Feb. 19.
Hamilton, W. R., Concordia, Lake Park, Iowa, by M. J. Ansorge, March 5.
Huth, Walter A., Our Saviour, Ottawa, Ont., Can., by John Korcok, March 5.
Krueger, Dale B., Our Savior, Dryden; Trinity, Dinorwic; St. Paul, Vermillion Bay; and Christ, Red Lake, Ont., Can., by Alvin H. Franzmeier, Feb. 26.
Krugler, Emil F., Redeemer, Cicero, Ill., by A. E. Bohlmann, March 5.
Lehrke, Eugene A., as missionary in Elmhurst, Ill., by Waldemar R. Kissling, March 12.
Ludwig, Dan R., Epiphany, Northfield, Ohio, by M. A. Eggers, March 12.
Mahder, George J., Mount Calvary, Greenville, Mich., by R. J. Scholz, March 5.
Meier, H. David, St. Paul, Sandston (Richmond), Va., by Charles J. Seevers, March 5.
Oetting, J. Louis, as missionary in Jackson, in Trinity, Jackson, Mich., by G. P. Dobberfuhr, March 12.
Roehrs, Roland H., Immanuel, and St. John, Dent, Minn., by Geo. Grabarkewitz, Feb. 19.

PASTORS

Stohs, Milton E., Trinity, Gadsden, Ala., March 5.
Martin A. Buerger, March 5.
Taddey, Martin R., First, Lucerne, and John, Clearlake Highlands, Calif., by F. Miller, March 5.
Wessel, Kenneth, Peace, Neenah, Wis., by J. F. Hanser, Feb. 19.
Wolfgram, Marcus W., Our Savior, Chgo First, Greenville; and Our Savior, Qe Calif., by Emil P. Leising, Dec. 4, 1960.

TEACHERS

Freudenburg, Ronald E., Jehovah, De Mich., by I. M. Brackebusch, Sept. 11.
Juergensen, Martin F., as principal, Chap the Cross, San Fernando, Calif., by I. E. Streufert, Aug. 7, 1960.
Lochmoeller, Edward J., Bethlehem, Ch III., by A. O. Gebauer, Feb. 26.
Neumann, Ronald, Calvary, Lincoln Mich., by Eugene A. Beyer, Sept. 11, 1960.

Ev. Lutheran Church of England

CANDIDATE

Ordained and Installed:

Blank, Rudolph H., Resurrection, Camb England, by E. Geo. Pearce, March 12.

Official Notices

Rev. John Kovac, Linn, Kans., has appointed Counselor of the Linn Circuit to succeed Rev. Eugene L. Eckhardt. — ARTHUR BRUNS, President, Kansas District.

Rev. Forest Friese, St. Clair Shores, Mich., has been appointed Counselor of the Circuit to succeed Rev. Frederick Kipp.

Thomas Moede has resigned as teacher of St. John's School, Taylor, Mich., and is ineligible for a call — W. H. KRIEGER, President, Michigan District.

Rev. Eric Cash, Chester, Ill., has been appointed Counselor of the Chester Circuit to succeed Rev. Lee A. Butz. — ALFRED I. President, Southern Illinois District.

Calls Declined

Dr. Oscar E. Feucht, St. Louis, Mo., has declined the call to the directorship of the Lutheran Lay Training Institute, Milwaukee.

Rev. Walter G. Boss, Salem, Oreg., has declined the call to the associate professor of German at Concordia College, Milwaukee. — FELIX KRETZSCHMAR, Secretary, Board of Control.

Election Results

Rev. Theodore Schabacker, Boulder, Colo., has been elected director of the Lutheran Training Institute to be established on campus of Concordia College, Milwaukee.

Answers to "Testing Your Religious Vocabulary"

1. **Fathered** (C) — Bible writers use the word *begotten* to describe the eternal Sonship of Jesus and to point out that He was not created, as the angels and man were, but is "Very God of Very God." The Nicene Creed expresses these truths: "Begotten of His Father before all worlds . . . begotten, not made, being of one substance with the Father."

2. **Parts of Service** (C) — The propers are the variable parts of the Order of Morning Service: Introit, Collect, Epistle, Gradual, and Gospel, which change with each Sunday or festival, and the Preface for the Holy Communion, which varies with the church season.

3. **Pray** (A) — Rogate is the name for the Fifth Sunday after Easter (the Sunday before the Ascension). Since the fifth century the three days before Ascension Day have been called Rogation (Prayer) Days. On these days congregations would have processions from their churches into the fields and chant litany prayers for God's blessing on the fruits of the earth and tillers of the soil.

4. **Conduct** (B) — "Conversation" in the King James version, where it is used 20 times, refers to the conduct and behavior of Christians "as it becometh the Gospel" and is restricted to talk or speech. Notice the difference when substitute conduct for conversation in such passages as Ephesians 2:3; 4:22; Galatians 1:13; 1 Timothy 4:12; Hebrews 13:1; 1 Peter 1:15; 2:12. In Philippians 3:20 "conversation" means citizenship.

5. **Sorrow** (A) — A contrite spirit or contrite heart, as spoken of in Scripture and church prayers, is one crushed with sorrow over sin. In the Small Catechism Luther points out that the Christian lives according to his baptismal covenant and "by daily contrition and repentance" he drowns his sinful nature and arises to walk in the new life he has received in Baptism (Romans 6:4; Ephesians 4:24).

6. **Unlimited** (C) — Infinite reminds us that God cannot be bounded by or measured in terms of time and space. It describes the boundlessness of God's attributes: infinite power, infinite grace, etc.

Lando C. Otto, Fort Wayne, Ind., has called as associate professor of German Concordia College, Milwaukee. — FELIX SCHMAR, Secretary, Board of Control.

Board of Control of Concordia Semi-St. Louis, has called Prof. Herbert T. St. Louis, as associate professor in the department of historical theology. — FREDERIC R. Secretary, Board of Control.

European Tourists

European tourists are urged to look up our churches while in Europe and to worship their fellow Christians wherever possible. Lists of the churches in some of the principal cities may be found in *The Lutheran*, pages 222 and 223. The Brussels address should read 46 Rue de la Loi. For additional information write: Dr. H. A. MAYER, Broadway, St. Louis 2, Mo.

Available

Communion set, four pieces, including communion cup. Write: Rev. H. L. SCHAEFER, 605 S. 1st St., De Soto, Mo.

Choir robes with white stoles, fair condition. Write: F. WILLIAM CHANDLER, 126 Grand, Fairmont, Minn.

Wanted

Librarian, to aid in reclassification of seminary library into Library of Congress classification. Degree from accredited library required. Experience desirable but not necessary. For further information write to: M. KRENTZ, Librarian, Concordia Semi-St. Louis, 801 De Mun Ave., St. Louis 5, Mo.

Changes of Address

Lee A., 133 Willow Rd., Greenfield, Ind.
 Stien, Roland H. (crm), 5453 S. 2000 West, Roy, Utah
 Schmann, August G., Renault, Ill.
 Lang, B. H., Casilla 5 Los Polvorines, Buenos Aires, Argentina
 Lutz, Ervin W., 203 W. Fremont St., Lima, Ohio
 Low, Robert A., 848 Belair Dr., Fort Lauderdale, Fla.
 Jensen, Donald G., c/o Messiah Lutheran Church, General Delivery, Kenosha, Wis.
 Wiley, Vernon H., 3006 Niagara St., Corpus Christi, Tex.
 Reese, Donley, 306 W. "D" St., Wymore, Nebr.
 Bremer, Walter E., 397 Euclid Ave., Oakland 10, Calif.
 Smith, Erwin, D. D., 1968 Concordia Walk, West 54th and Ruthelen Sts., Los Angeles 62, Calif.
 Meyer, Walter H., Jr., 6018 Luther Lane, Dallas 25, Tex.
 Miller, Channing E., 805 Eighth St., Tonett, Mo.
 Miller, George J., 6330 Southwood Ave., St. Louis 5, Mo.
 Miller, Norbert C., 28720 Gunter Rd., San Pedro, Calif.
 Mendenbruch, Jack K., 775 Gradient Dr., St. Louis 25, Mo.
 Mcke, William (em.), 600 Second St., S.W., Stewartville, Minn.
 Miespiek, John (em.), 2018 W. Kettelle, Aurora, Ill.
 Moe, A. B. (em.), 2030 College View Road, Manhattan, Kans.
 Mon, Arthur R., 602 E. Ninth St., Manhattan 9, N. Y.
 Mon, Fred C., 2325 E. Morgan, Evansville 11, Ind.
 Mon, Carl G., 28212 Roy Ave., Clair Shores, Mich.
 Mon, Leonard G., 2001 Alvin Ave., Cleveland 9, Ohio
 Mon, Milton E., 106 Fair Oaks Circle, Madsden, Ala.
 Mon, Paul, 2627 Winnebago, St. Louis 18, Mo.
 Mon, Rudolph, Glasgow, Mont.

Mon, Gilbert H., 11150 Mammoth Dr., St. Louis 36, Mo.
 Mon, Doyle, 322 E. Arbor Vitae St.,nglewood, Calif.
 Mon, Leonard, 512 W. Elm St., Ashville, Ill.
 Mon, Clarence R., 8092 Superior, Center Line, Mich.
 Mon, Rodney E., 749 Cory Dr., Apt. 4,nglewood, Calif.

Report of Synod's Treasurer

Receipts from District Treasurers

Districts	1961 Pledge	2/12th of Pledge	Receipts 2-1-61 to 3-31-61
Alberta and British Columbia	\$ 85,000	\$ 14,166	\$ 9,715
Atlantic	850,000	141,666	84,444
California and Nevada	384,000	64,000	64,000
Central	1,600,000	266,667	239,751
Central Illinois	650,000	108,334	108,333
Colorado	260,000	43,334	38,891
Eastern	480,000	80,000	80,000
English	1,000,000	166,667	131,521
Florida-Georgia	150,000	25,000	25,152
Iowa East	395,000	65,834	65,833
Iowa West	650,000	108,334	85,000
Kansas	560,000	93,334	76,000
Manitoba and Saskatchewan	75,000	12,500	12,500
Michigan	1,715,000	285,834	197,108
Minnesota	1,800,000	300,000	205,124
Montana	76,000	12,667	12,667
North Dakota	205,000	34,166	21,774
North Wisconsin	750,000	125,000	74,664
Northern Illinois	1,338,750	223,125	155,178
Northern Nebraska	450,000	75,000	46,954
Northwest	400,000	66,667	59,167
Oklahoma	162,400	27,066	27,453
Ontario	180,000	30,000	30,000
South Dakota	315,000	52,500	36,789
South Wisconsin	1,125,000	187,500	131,380
Southeastern	345,000	57,500	57,500
Southern	172,000	28,667	28,667
Southern California	370,000	61,666	56,667
Southern Illinois	415,000	69,166	51,471
Southern Nebraska	472,500	78,750	66,219
Texas	633,940	105,656	57,470
Western	1,325,000	220,834	160,338
	<u>\$19,389,590</u>	<u>\$3,231,600</u>	<u>\$2,497,730</u>

Synod's 1961 Budget Requirements

\$21,046,000

MARTIN E. STRIETER, Treasurer

Do We Need Pentecost?

Pentecost is just as essential as Good Friday or Easter. What if our risen Lord had not given the Great Commission nor on Pentecost poured out His Holy Spirit on the believers? What if Jesus had not empowered His followers to witness unto the very ends of the earth? Would you have received the Gospel message of Christ crucified for you and Christ risen again for you?

Didn't Jesus die for all? Doesn't He want all men to be saved? Of what good would Good Friday and Easter be without Pentecost? With Pentecost the church became a witnessing and a missionary church.

Indeed, Good Friday and Easter must be followed by Pentecost. Those who would keep Good Friday and Easter to themselves have not caught the full and true meaning of the cross and the open tomb.

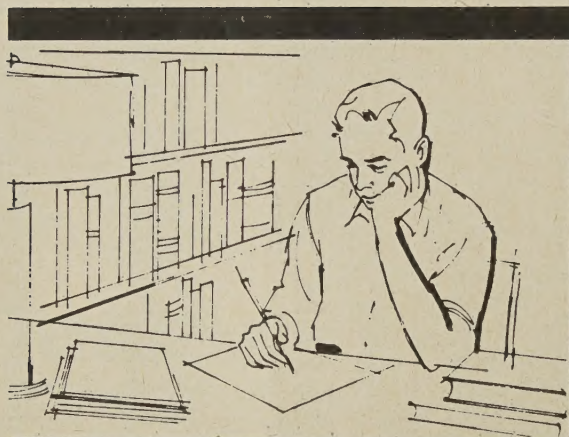
What is your answer? Do the offerings of our people generally indicate a renewed dedication and zeal to bring the message of Calvary and the open tomb to our desperate world? Read the above record of our mission offerings. Aren't they pitifully short of what they could and should be — considering the precious weeks wherein we have pondered the Passion of our Lord and heard the wondrous story of Easter?

Do we need Pentecost? Are we in need of a great outpouring of the Holy Spirit in the hearts and lives of our people and congregations? Are we as eager to share as to receive the glorious news of Christ crucified and risen again?

O Lord, revive us again!

J. E. HERRMANN
 Stewardship Counselor

WHY SHOULD LUTHERANS CONSIDER JOINING AAL?



For their own sake, primarily! If a Synodical Conference Lutheran family is considering insurance, no other life insurance organization has so much special significance. None offers so many uniquely Lutheran and fraternal advantages. None delivers this protection at such a low net cost.

Beyond practical considerations, your AAL membership offers satisfying Christian fellowship through approximately 3600 local fraternal branches. Together, you and the other 600,000 AAL members participate as partners in a sizable fraternal and benevolence program. Last year, AAL grants to scholarship winners, schools, churches and organizations of the Synodical Conference totaled \$685,000. For either personal reasons, or for reasons of dedication, eligible Lutherans will find many benefits and advantages in joining AAL... including the *special difference* AAL members share—**LOWER NET COST** life insurance. Ask your local AAL counselor for helpful advice in becoming an AAL member.



AID ASSOCIATION FOR LUTHERANS
APPLETON, WISCONSIN



SERVING SYNODICAL CONFERENCE LUTHERANS